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A D V I C E

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Young Clergyman,

How to Conduct himself in the

COMMON OFFICES OF LIFE,

I N A

L E T T E R

From a Late

Right Reverend PRELATE.

L O N D O N:

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A D V I C E

TO

Young Clergymen

How to Conduct Themselves in the

Common Offices of the Ministry

IN A

LETTER

FROM

Right Reverend Prelate

TO

Young Clergymen, &c.
By the Rev. John Tillotson, D.D.
Bishop of Exeter.

THE
P R E F A C E.

T HIS Letter of Advice to a young Clergyman was written by a very eminent Prelate, some Years ago, and has remained in private Hands ever since.

Tho' the Rules laid down therein were prescrib'd for private Use, probably without any Intent to be made public; yet they seem to be so singularly serviceable as to challenge universal Attention and Regard, since there are scarce any to whom they may not be advantageous.

Tho' the great Name and Reputation of the Author would be a sufficient Recommendation, if it were judg'd proper

The P R E F A C E.

proper to communicate it ; yet I am persuaded it will make its Way without it, as all young Clergymen will find, the Observance of these Maxims, which were drawn from Experience, will highly conduce to the Promotion of their Spiritual Interests. With this View only it is made public, nor will it be the Publisher's Fault, if it does not answer the End proposed.

ADVICE

A D V I C E

TO A

YOUNG CLERGYMAN.

Dear SIR,

I RECEIVED your very obliging and respectful Letter; by which you inform me, That you are lately enter'd into Holy Orders: I am very glad of it; and I pray God to bless you in all Things, both for your Temporal and Eternal Happiness.

The Respect which I bear to your Father's Memory, and for whom I had, while living, the most intire Friendship, accompanied with my best Wishes for the Welfare of all who stand in any degree of Relation towards him, have determin'd me to give you, what, if rightly accepted and

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observed, will be, I am fully satisfied, the best Present I can possibly make you; I mean a little good Advice for the due Regulation of your future Conduct in Life; not that I think you stand remarkably in need of it, or that I am over-fond of exercising that Authority which my Office may peculiarly claim, or that Privilege which old Age doth often usurp of documenting our Juniors, but only that I may, in the most proper Manner I can think of, testify my Affection to a Son of Dr. N——, and in some sort, repay my Obligations to my dear departed Friend; and, in so doing, I shall not touch upon any of the Fundamentals of our Faith, or of Morality; for in all these, I am well persuaded, your Father's Example, your religious Education, and your own Learning, and good Abilities, will be sufficient at all times to direct you; but my Cautions shall at present only regard some smaller Incidents, which, tho' of the greatest Importance, seem to be so trivial, that many young Men never think of them, till they find themselves intangled in those very Circumstances, and, for want of a timely Reflection, are greatly embarrassed and perplex'd how to proceed, and, for want of proper Direction, often act wrong: As to which Points, if I can give you a previous Admonition, I shall, I believe,

lieve, do you, what I intended, a real Service.

And, *First*, Let me beg you to be very timid and circumspect, never to contract too strict an Intimacy with any of those Persons who are of the same Vocation whereunto we also are called: For although we ought most intimately, and most sincerely, to affect and regard each the other, and to be closely united, not only on a religious Principle, as we are all of us Servants of one Master, but also on a prudential Account; because if we were Friends one to another, with something more than a profess'd Sincerity, (of which Kind only there is no Lack) we might, in that Case, the better be enabled to make a Stand against the common Enemies of us and our Religion; yet, so unhappy is the State of Things among us at present, and, I much fear me, it will continue so, that we are become our own greatest Enemies; and not only the Laity separates and divides itself from among us, but we also, thus weaken'd, grow weaker, by Subdivisions and unchristian Disputings, among ourselves; reducing every Affection into Self-love, and turning the Breath of Charity into the Blast of Envy.

Another Reason which may justly beoffer'd in Support of this Reservedness of Behaviour is, that it will be a Means to forward your Preferment; tho' it is generally conceived to be a Means of frustrating it; the Error of which Opinion will manifestly appear, if you will but consider, that a Friendship with a young Clergyman will oft-times, if not always, betray you:---He has the same Views, the same Expectations and Pursuits with yourself; a Rivalship cancels every Obligation. But he is your Friend, you will say? As he is such, then he best knows your Interest, can soonest trace the Spring it flows from, and easiest direct it into his own Chanel. Thus your Friend, only by being too much so, becomes your Competitor; and, if he succeeds, so far will he be from making you Amends, or remembering the Means of his Success, the Worldling must of Necessity avoid you, that the Sight of you may not upbraid him.---'Tis better far to fear this to be true, than to find it so.

For these Reasons therefore, (and more Reasons might be given) although I would desire you should be courteous and affable to all, I would not have you plunge yourself too deeply into Engagements with any; for a Friendship with the Brotherhood will cause you many Disappointments in
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expecting their Assistance, and many Difficulties in affording them yours. To be prudent therefore, and to avoid both these Inconveniencies, keep them under a proper Reserve, and at a due Distance, for your own sake.

But it is not thus that you are to proceed with regard to the Laity ; maintain but Innocency in your Life, and Decency in your Conduct, you cannot be too open, too unreserved, too chearful, amongst them. There is a most grievous Fault, which almost all Persons, who have had a University Education, fall more or less into, which is Pedantry. The young Man who has plung'd into *Greek*, and, perhaps, paddled in *Hebrew*, cannot bear common Names for common Things. Sublime Expressions, which travel hard towards Nonsense, are sure always to delight him ; and, when he discovers, that those whom his Vanity calls the lower Classes of Mankind, (such as Mechanics, and Persons bred to Trade, who have, perhaps, much more general Knowledge, and are at least ten times more useful, than himself) do not understand him, and of Consequence, do not admire him, (for the World is become in these latter Ages so refractorily wise, they will not pay an implicit Admiration to any thing) he begins to despise them for what is really

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no Fault at all, or most certainly no Fault of theirs, shuns their Company, which he ought to seek, and loses their Interest, which he ought to preserve.

But, Is not the Dislike mutual ? Is not the vain Contempt return'd ? And let us examine fairly, which has the most Justification on its Side. If a Pedant, with an Air of Pride and Superiority, (for Pride eternally mixes itself with Pedantry) comes into Company with Tradesmen, who are talking nothing better than good Sense, and in no better Style or Language than plain *English*; when it comes to his Turn to speak, or perhaps before, for 'tis great Odds his Learning will not be check'd by good Breeding, he pours forth a Torrent of rough Sounds, which none but himself (nor perhaps himself) understands, such as my weak Head would not be able to bear, which aches but to think of him ; and all this Violence is committed only to make them gape wide with Admiration of his Learning. But, let the Subject be changed, let Trade, Navigation, Commerce, Agriculture, Mechanism or Manufacture, become the Topic, this Man of Letters is struck dumb, can give no Opinion when he is consulted, no satisfactory Answer to any Question proposed, knows not the Situation, Climate, Produce or Practice of any foreign Countries,

Countries, nor can judge, with any tolerable Exactness, of the true Interests of his own: So learned he is, he knows not how he came by his own Gown and Cassock, other than that he paid for it, and wears it; so wise he is, that he is totally at a Loss in all the ordinary Occurrences of Life, and finds that his *Greek* and *Hebrew* would have been of much greater Use three thousand Years ago, but that he cannot now tell how best to make his way in the World he is to travel through. Yet this is the Man who claims a Right to have all the Discourse to himself, and, with a lazy Pride, contemns unlearn'd Industry.----Yet, which of these appears to the most Advantage, you shall determine; for I have done with him.

Perhaps you will think me a little too severe in my Censure, and say, Is Learning then of no Use? Learning is undoubtedly and abundantly useful, but it should be properly and cautiously applied, not merely to draw Applause from the Ignorant, but rather to convey useful Instruction.---Now, the Misfortune is, that when we launch out into Life, and come from the University with the Reputation of being well read, we are too apt to entertain a mistaken Notion, that our Studies are quite finish'd; whereas, on the contrary, we have yet our greatest

greatest Exercise to go through, the Study of Mankind, which Speculation cannot ever arrive at, and which is attainable only by associating with, and mixing among them. Now this I take to be so far from being blameable, that it is, in my Opinion, our indispensable Duty; for I have always thought, that our good Conduct, and sober and pious Behaviour in Life, is of more real Service to Religion, than all wordy Exhortations to Virtue whatever, and that innocent Complacency is highly preferable to a monastic Austerity. We do well, when we allure Men to the Practice of their Duty, by making it appear in the most desirable Light; but, far otherwise do we act, when we banish the Practice of Religion by masking it with Terror. It is not our Business to retire from the World, but to live well in it, and labour by Example, not by Precept only, to reform it. And it is always, without Exception, our own Fault, if we are not agreeably receiv'd by the Laity;---our Company and Conversation courted and desir'd, and our Persons and Characters respected and regarded: And, believe me, by cultivating a sincere Friendship with them, you shall be overpaid for all the Learning they may steal from you, besides temporal Advantages.

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I hope what I have said on these Subjects will be sufficient to convince you how necessary it is to act in the manner, in which I have taken the Freedom to advise you, with respect to the Clergy and Laity ; I know, for my own Part, I have long been convinced of it.

The next Point in which I think I ought to caution you more particularly is, with respect to the general Choice of your Subjects in your Discourses from the Pulpit ; and, in all your Sermons, let me request you, at all times, strictly to avoid all manner of political Reflections. Do not torture scriptural History, as the Fashion is, for modern Application. Draw no Observations upon Government, not even in Defence of the Administration ; and, for the following Reasons : It is not Part of your Duty to do it, and therefore it is your Duty not to do it ; for you are to keep to the Practice of your Duty. *Secondly*, All Discourses of such a Nature tend to irritate and inflame, whereas our whole Study is to be employ'd in uniting each to the other in Christian Charity. *Thirdly*, It is wrong with regard to your own private Interest ; for, whichever Side you choose, you would do well to remember there is another Side, who will call you Servile or Seditious : And a *fourth* Reason may be

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offer'd, which is, That although you should imploy your Eloquence on that Side which is, in the usual Phrase, called the Safest, (I mean the now prevailing Party) yet you know not of a Certainty, that you shall get into good Preferment thereby (which I take to be the only Motive of all who engage in State-controversy, and must be your Motive, should you also engage in it); and, should you fail therein while their Power holds, and the Tables turn, which, from the perpetual Fluctuation of human Affairs, it is highly probable will happen before you arrive at my Time of Life, you will then remain for ever obnoxious to the Party which may chance to become uppermost, and that too, perhaps, without any real Dislike either of their Principles or Practices. Thus it is a great Hazard, whether you can rave yourself into good Preferment under one Administration; and, if you do obtain it for awhile, you will be inevitably ship-wreck'd in the first Storm; such a terrible Self-splitter is full-blown Zeal.

Another Thing, which is peculiarly requisite for your Conduct from the Pulpit, is the framing and adapting your Discourses in such manner as may best suit with your Audience. Measure, as much as may be, the Line of their Understandings. Do not
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any more go out of their Depth, than beyond your own. Preach not on Myſteries to Metaphyſicians, nor preach Metaphyſics to Farmers. Nothing has done more real Diſſervice to Religion, than an incautious Choice of our Subjects from the Pulpit, and an inaccurate Manner of treating them; inſomuch that it remains a Queſtion, Whether Perſecution has ever done half ſo much Injury to it, as all the various wrong Methods made uſe of to defend it.

But, above all Things, let me deter you from too curious an Examination of thoſe ſacred Myſteries which are the Objects of our Faith, but are not within the narrow Limits of our Underſtanding. I have trembled to hear a young Preacher, with too much Warmth in his Head, as well as in his Heart, ſtate all the Objections which Infidelity has ever been able, with all its wicked Industry, to make againſt our Religion, only to ſhew his own Ingenuity in answering them. But, how grievous is his Offence, if any of his Auditors, who had never heard, till that Hour, any one of theſe Objections made, and, probably, never might have had their Peace diſturbed by hearing them made, ſhould not think his Answers full and ſatisfactory! Beware therefore, I beſeech you, in quiet Minds, never to raiſe Doubts, nor ſtart Difficulties, merely for the Merit of ſolving them.

Religion can support itself; be you careful not to injure it.

Nor need you be at any great Loss to find out proper Heads of Discourse to enlarge upon, while there are the extensive and important Volumes of Morality lying at all times open before you. These are the best Subjects you can possibly make Choice of upon many Accounts: They are proper at all Times, are well received in all Places, are readily understood by all Persons, and easily compos'd by you; so that by constantly pursuing this Method, you will receive more Approbation with less Pains. The excessive Applauses which the most famous Preachers of the last Century have, from time to time, been rewarded with, have often, if not always, flow'd more from a rhetorical Display of moral Virtue, than from their Labours to establish the Evidences of our Belief. The most admir'd and most celebrated Preacher now living owed his Rise intirely to a happy and persuasive Manner of enforcing our practical Duty; for although he is now arrived at almost the highest Degree of Dignity in the Church, yet has he scarcely ever been remember'd to have chosen a Subject which was not wholly employ'd on our moral Obligations to each other. These he has always insisted on as the most certain

certain Rule of discharging our Duty to God. Want of Charity has, indeed, imputed to him a Doubt or Disbelief of the great Mysteries of our Faith; but I will not ever harbour in my Breast so rash a Suspicion, which his whole Life is a Confutation of; for he is a good Man, which he could hardly be, unless he were also, what I am fully persuaded he is, a good Christian. You will forgive me therefore, that I do recommend his Practice to your Imitation; for I should not deserve to be forgiven, if I were to offer you my own.

I shall close this Article in a very few Words: If you should be so lucky to rise in the Church, (do not wonder that I call it Luck; for Merit alone will not raise you, though you have as much as any young Man I know; but strong Interest, fair Opportunity, and good Recommendation, will juggle all Virtues, Graces and Accomplishments whatever; should you therefore, I repeat it, by any kind Hit, become eminent) do not, I beseech you, be, or affect to be, rigidly severe against any Sectaries or Set of Men, merely on account of Difference in Opinion. If all who fear God, and work Righteousness, are accepted of him, do not anathematize or reject those, whom it is our Duty to hope, that God hath not rejected. Moreover, although we
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ought to be stedfast in our Faith, yet I cannot but think it a truly religious and highly commendable Fear, when we forbear to censure others only for differing in Opinion from us, from an awful Apprehension of its being possible they are in the right, and that we ourselves may be mistaken : For, consider a little, we have Revelation, so have they ; we have Reason, so have they : Many Things we differ in, yet very few of them are of the Essentials to Salvation ; and those which are so, must wait their Determination from infinite Wisdom : Therefore, in the first Place, with regard to yourself, be sober, be careful, be vigilant, be not blown about with every Wind of Doctrine, but labour incessantly to confirm and strengthen those who do well : And, in the next Place, with regard to others, be meek, be patient, be merciful ; remember that your Adversary is your Brother, and be not bitter against him, but at all times avoid that Zeal which is not according to Knowledge.

I am not now much ashamed to own, especially as it may be for your Advantage, that, in the two next Points in which I am about to caution you, I have often wish'd for Advice at your Time of Life, and therefore hope mine may now be of Service to you. They are these : What
Respect

Respect you ought prudently to pay to others, and how much Respect you may justly claim to yourself.

The Respect you are to pay to others, may, in the general, be governed by the Degree of Respect paid to them by the rest of Mankind; for the World doth generally judge right in this Particular; and, when I am informed, that Merit is without a due Reverence paid to it, I must know that Merit well, before I can be at all induced to believe it; for, in such a Circumstance, I do generally suspect, that Mankind have found a sufficient Reason to delay paying that Debt of Respect, which, without such a Reason, they seem to me to be always ready enough to pay: And, therefore, as on the one Side you will be right in not being the last to regard those who have the concurrent good Opinion of Mankind, although, possibly, you do not know all the Footsteps by which they made their way; so, on the other Side, do not entertain, of a sudden, too high an Opinion of the Appearance of infant Merit, while it remains under Obscurity, lest, when it comes forth into the Face of Day, there should prove black Spots in it, which cannot bear the Light, and which, while you stand too near, may throw a Shade on your Judgment at least, if it does not in some
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fort darken your Integrity. In fine, there is a happy Medium: Praise no Man much, especially if he praises you, lest it should seem like a Plot to play one another off to the World; nor censure any Man greatly, lest you be thought to envy him.

Another Method of forming a Judgment, what Degree of Respect you are to pay to others, is to consider, what Degree of Good they can do to you: For though they may happen to be under general Disesteem, yet if they can and will do you a particular Benefit, they have an undoubted Right to your particular Regard, nor can you easily, in such a Case, shew them too much; for all Mankind are but too desirous of receiving Homage from each other, tho' the major Part of them are too indolent to exert those good Qualities which are necessary to obtain it. If you pay them no more Respect than they deserve, all Men will think you pay them too little; but if you pay them fifty times more than they merit, no Man will think you pay him too much. Err, therefore, for their Satisfaction, and your own sake, on the right Side: Give my Lord his Title; or, if he likes to have it so, e'en call him his Grace; and his Lordship's Grace shall, in Return, say, you have much Learning and good Sense, and deserve Promotion: Pay him but Homage, he shall admire

admire you, without knowing why, yet ought you to know, that he admires you for that Homage he receives from you.

You will object, perhaps, that this is an undue Method of applying to the Passions of Men: Yet if you are to deal with Men, you must deal with them not as being what they should be, but as they are, Creatures hurried away with their Passions and Vanities, and labour to make them serve to your own Interest. All Men have their Frailties, but an ardent Desire of Respect is the great Frailty of all Men. There is a Vein of Pride winds itself through all Nature: The Meanest pant for that Homage which the Great ones receive, and are anxious to find out something a Degree below themselves, from whom they also may have a Right to exact the like. I would be glad to tell you, that nothing of this kind prevails among the Clergy, did not every Hour's Experience prove it otherwise; for I fear me, should you ask the Laity concerning all of us in general, or the Inferior Clergy concerning the dignified Brethren in particular, their Answers would not excuse us: Would they not say, that we require them to bow to a Priest, and kneel to a Bishop; nay, perhaps, assert, that we were so watchful for Respect from them, as to make it a religious Obligation, which they were bound to perform?

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But are there no Persons who think it a Meanness to stoop thus far, and pay Mankind more Respect than they deserve? Are there none who with an open Roughness, and highly to be applauded Sincerity, bring Men down to the low Level of their real Merit? Yes, some such there are; but they are those whom Success in Life, or Independency of Fortune, have set at Liberty to act as they please, or they are those who rail at seeing others do what they have themselves done before in vain: But if you would know better than themselves, whether these Railers at over-doing Respect are truly in earnest, or only actuated by Pique and Resentment; ply them closely with that very Respect they pretend to detest, admire their superior Understandings, revere their Uprightness, commend their Stoic Virtue, promise to imitate their Example; and I will venture to assert, you shall be well received by them for doing that to them, which they will not permit you to do to others. For the thing is, In applying your Respect to himself, every Man thinks you apply it right.

But I must say no more on this Subject, lest, when I have the Favour of a Visit from you, you should turn the Weapons I have lent you, against myself.

As to the Respect which you may justly claim to yourself, it is the hardest thing of all to give Advice in: For hardly any one of us thinks he has enough, which is the Reason why he has so little. But as you now have a Right to require, that I propose some Rule for you to go by, let it be this, to demand only so much Respect as you really deserve. Now this, you will say, leaves you as it found you, since you cannot easily form a Judgment of your own Deserts. If that be the Case, then let the World form a Judgment for you, and it is highly probably it will be a favourable one: Think you deserve no more, or rather less, than you do really receive; for this will be a certain Method to raise you that very Respect you want to have shewn to you, and will at the same time preserve Humility in yourself.--- The Truth of the Fact is really just thus; it is our contending so apparently for so much Respect, which very often, if not always, deprives us intirely of it. Men have ceas'd from worshipping Images: Tho' they revere the Priesthood, they abhor Priestcraft: They will not, they ought not to regard us merely for our Habits, but to inquire what manner of Spirit we are of. Nothing can make a proud Man more odious, unless it be, that he is a proud Priest; and believe me, from Experience I speak it, if we would have any uncommon Deference

and Regard shewn us from the Laity, we must always take it by Courtesy, and not as Matter of Right; for they are at all times ready to give us a proper Respect, if we do not insist on it as a Debt, which they are oblig'd to pay us.

It is but too often the Case, that instead of the Homage we so ardently desire, we are forc'd to bear Raillery, nay even some Degree of Ridicule itself, especially from our Superiors in Fortune, on whom we have a Dependence or Expectation, and to whom it would be the highest Imprudence to discover any Resentment. Now to be able to sustain this Trial with Decency and good Humour, and to make it seem easy to us, when it is perhaps far otherwise, tho' it is very difficult, is a very valuable and profitable Accomplishment; and the great Secret seems to be this, by laughing with them, or rather beginning the Laugh for them against yourself, which will in a great measure relieve you from being laugh'd at by them. Whatever is superior to Ridicule, will not hurt you: Whatever cannot stand it, deserves it. Then why not laugh? If a young Clergyman be too voracious an Epicure, bows very awkwardly, behaves very slovenly, or talks most pedantically, may we not join in Banter of the Man, without any Affront to the Order? Or is it abso-

absolutely necessary to suppose every Spiritual Person to have no Earthly Failing? There seems to be, more especially with every young Man among us, so strong an Attachment to the Interests of the Church, (to give it no worse a Construction) that he labours to make us believe, that it receives a Wound, when himself is attack'd in his own private Capacity, on Occurrences which no way affect it: His Person, his Dress, his Actions, his Errors, are all to be sacred, because he is a Divine. Why, what a Farce is this? Can we be supposed meek, patient, long-suffering, and ready to bear all kinds of Persecution, when we cannot even sustain a little Raillery with any tolerable Serenity of Temper?

Endow yourself therefore, I request you, with so much Patience, as to hear the Frailties incident to your Humanity, without the low Subterfuge of sheltering yourself in your Divinity; nor ever imagine, that your Profession of Religion is or ought to be a Protection for your Faults.

I do remember a Nobleman, who, before a very numerous Assembly, told a worthy Divine, who was soliciting him for a Living then vacant, and in his Lordship's Disposal, "No, no, Doctor, talk no more of it; but pr'ythee, Man, learn to dance."

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The Doctor, not at all abash'd, smilingly replied, "He should be incorrigible not to improve, with his Lordship for an Instructor, who had long taught him to dance Attendance. Have I so, Doctor?" says the Earl: Then e'en take the Living, and my Daughter *Sophy* shall teach you to turn your Toes out." The Company laugh'd, but the Doctor had most Reason. I wish you the same self-subduing Spirit, and that a like Reward may attend it.

Another thing, which I must exhort you to, is this, In whatsoever State of Life you are, therewith to be content. Avarice and Oppression are the two most shocking Crimes, which degenerated Nature can be guilty of; yet are they often, and I fear with too much Reason, imputed to the Clergy. Nor can it at all excuse or extenuate our Offence, that it hath been so from Time before us, and may be so after us. Every Man is undoubtedly under a Moral Obligation to provide for himself and his Family, by all prudent and honest Means; for if we sow unto them Spiritual Things, it is meet that we partake of their Temporal Things: But this does not extend so far as to injure, oppress, be rigid, tortious and violent: And I am most usually inclined to believe, that he among us who litigates for Tythes or Duties, must be himself chiefly in fault; for I have prov'd
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it myself, that the Man who will not pay you Sixpence, which he is convinc'd you have no Right to exact, will give you ten times the Sum, if you will accept it in the manner he thinks fit to give it you, and will spend forty times as much to keep you from it, if you refuse. Now, suppose Christian Forbearance laid intirely out of the Case, Which Way, think you, ought Human Policy to take? Whenever, therefore, you are in this disagreeable Circumstance, examine yourself with great Strictness, and be always the first to propose the Mediation of Friends, Arbitration, or any other Compromise, remembering, that to the Spiritual Man belongeth Peace, and that he ought no more to make use of the Law than of a Sword, neither of which are justifiable except only for Self-defence.

The only thing which remains for me to mention to you, and which necessarily follows Christian Forbearance, is Christian Charity. I had rather be employed in one Act of Benevolence, than expound the whole Apocalypse. There is nothing so much mistaken as Charity: Some confine it to an ostentatious Almsgiving, where the Act pays itself: Some place it in giving all Men a good Character, which makes their good Word of no Value to any Man, and which seems to me to flow rather from an
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abject Servility of Spirit, than from any religious Motive: Yet, sure, to part with the Superfluities of Life, which we know not how otherwise to employ, or to blow off our Praises on others, when they cost nothing, and are nothing worth, cannot deserve to wear the Name of Charity. That Virtue rises to a higher Pitch; it streams with every bleeding Wound, and sighs with every aking Heart; is delighted to be employ'd, and places all its Good in procuring Happiness to others; had rather remove Distress, than build Palaces; and says to the Unhappy, Mine is your Misery, for ye are my Children: This is, or this ought to be, the distinguishing Characteristic of the Servants of Christ, without which Knowledge and Learning are a Reproach, and all Pretences to Piety, and solemn Austerity, impious and Pharisaical.

I have now gone through the Whole in which I thought it might be necessary to give you Advice. And altho' it may seem, that I have not directed you in any important Articles, yet I would wish you to keep my Letter by you, to refer to occasionally; and I dare venture to say, that in the Course of your Life you will find the Usefulness of it in every Particular.

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It is not in weightier Matters that we are often the most embarrassed; there we are always on our Guard, or can have present Directions for our Conduct from pious and learned Authors: But little Inconveniences, by being as little attended to, oftentimes become the most difficult; for he who despiseth small things, shall perish by little and little.

If this will not amount to a full Excuse, let my sincere Friendship for you supply the rest; for you may be assured, I would not have written so freely and unreservedly to any Person, for whom I had not the most affectionate Regard.

I shall be, assure yourself, exceeding glad to see you at all times at —, where you will be certain of finding me, having taken up a Resolution, tho' not a common one, of spending the Remainder of my Days in my own Diocese.

Nov. 1730.

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Nov. 1730.